THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Truth is a thing immortal and perpetual, and it gives to us a beauty that fades not away in time, nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating them from the unjust and refuting them."—EPICTETUS.

No. 17, Vol. LXXII. Thursday, April 28, 1910. Price One Penny.

THE BATTLE WITH TEMPTATION.

IN a recent Fast Day meeting, one of the brethren said that he felt more sorely beset by temptations than before he joined the Church, and wondered at it. No doubt others have felt the same way, and wondered about it. If we only keep in mind the fact that where God's work makes headway, Satan is there with his opposing forces, the trouble becomes apparent. All who espouse the true cause of Christ may expect difficulties to be placed in their way. It is one of the distinguishing features of the kingdom of God on the earth. The Apostle James even went so far as to say: "My brethren, count it all joy when ye fall into divers temptations," but proceeds to explain why it may be counted joy to fall into temptations. "Knowing this, that the trying of your faith worketh patience." (James 1: 2, 3.) It is reasonable to suppose that the people to whom James wrote were in just about the same condition as the brother above-mentioned for the purport of his words is that their temptations came because they were trying to serve God. For that reason they might rejoice. It is, however, very unwise to deliberately walk into temptation. Rather remember the words of the Savior: "Watch and pray, that ye enter not into temptation; for the spirit indeed is willing, but the flesh is weak." (Matt. 26: 41.)

But there is another phase to this seeming increase of temptations after embracing the gospel. There may not really be more or greater temptations, but they seem to be more and greater because we resist them. We withstand them where previously we indulged them. It was easy enough to float along on the tide of popular error, but when we set ourselves against the current we became conscious of some resistance. If we were addicted to the use of tobacco or strong drink, those maligant enemies of cleanliness, we put them away when the light of the gospel came into our souls. They were not temptations before because we did not *resist* them; we took our drink and our tobacco without experiencing the element of temptation. It may be that when we "put away our old man of sin," our appetites did not immediately subside, and when the old yearnings came upon us, we recognized a temptation—because we resisted. A man may have had a violent temper; he probably gave way to it, inflicting punishment or injury upon those nearest him, but since the spirit of true repentance possessed him, he controls himself. One of his weaknesses may have been the use of profanity when irritated, but now that he is numbered among the saints of God, he resists that impulse. The effort necessary to restrain his propensities discloses a temptation. And so we might go on mentioning specific cases. Perhaps he was not a church-goer before his conversion, and is tempted now by the spirit of his former negligence, to absent himself sometimes from the gatherings of the saints. He did not feel the presence of temptation formerly because the element of duty was not concerned. He consulted convenience and inclination alone in the matter and followed the line of least resistance. . It may be that he never observed the Sabbath day to keep it holy, but now he feels the weight of responsibility to do so. His old habits draw for a time: but he doesn't give way to them—he resists another temptation. There may be innumerable weaknesses and imperfections not listed in the foregoing category, which the newly-made members have to combat, but the same idea will be found to underlie nearly all of them. And when, through the strength the gospel gives, he overcomes these petty things, no great power of imagination is required to see how very superior he will be in every respect over his former self. Growth comes through resistance; development is the result of proper exercise. Any victory that is worth while arises only from a contest of merit. In combatting weaknesses of the flesh we bring out desirable qualities of soul. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16: 32.)

The presence of evil in the world has given rise to numberless conjectures and endless philosophising, all to no very definite purpose. However, the Prophet Lehi declares that it must needs be that there should be opposition in all things, that absolute righteousness and consequent happiness may be fully realized. He

speaks to his son Jacob, saying if it were not so, "righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore all things must needs be a compound in one; wherefore, if it should be one body, it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. * * * And if ye shall say there is no law, ye shall also say there is no sin. If ye say there is no sin, ye shall say there is no righteousnes. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. * * * Wherefore, the Lord gave unto man that he should act for himself. Wherefore man could not act for himself save it should be that he was enticed by the one or the other." (II. Nephi 2. Book of Mormon.) There is, then, the righteousness of God wherein is pure and eternal joy; and there is the wickedness of Satan who, because he lost his salvation and is miserable, seeks to make all mankind, through sin, miserable with him.

But our Eternal Father is loving and merciful. While He permits these evils, of which we have spoken, to abound in the world, He has made it possible for His children to overcome them. He has stretched forth His hand to help those who show a willingness to render obedience to His commandments. When we embrace the gospel in sincerity, the Holy Spirit sheds its divine light around us outlining the path towards heaven, and we direct our feeble steps along that straight and narrow way, exercising all the natural powers at our command, having faith that where our own strength is not sufficient the Great Helper will send aid. But even as the mother or the nurse leaves the little child to himself at times, to continue his efforts to stand or to take his uncertain steps, so God leaves us to the strength and intelligence He has given us, to work our way upward towards the joy of His presence. When the child that is learning to walk, totters or falls, the nurse comes to his assistance and steadies him or places him on his feet again. But she doesn't stand constantly by his side allowing him to lean on her strength unceasingly else he would never develop his latent powers and would always be dependent—a leaner instead of a lifter. So it is with us. God leads us by the hand, i.e., gives us faith and light and hope; then bids us grow by our natural powers. When we stumble, falter or grow weary, He extends a helping hand as His wisdom sees fit, and our willingness will permit. Let us show the will to do right, to overcome these temptations which seem to accumulate as we seek to serve God, and He will show the way and help us over the rough places. The admonition of St. Paul to Timothy (II Tim. 3: 14) is good also for the Latter-day Saints: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."—S. N. L.

AN ELDER SUFFERS IMPRISONMENT IN NORWAY.

Intolerance and bigotry are not entirely dead in Norway. The splendid work reported by the elders in the Bergen conference last fall, attracted the attention of some of the clergy who set about to oppose them. There is a law in Norway which provides a penalty where members of the Lutheran church join any other denomination without first withdrawing formally from the Lutherans. This law has very seldom, if ever before, been enforced, but in this instance it afforded grounds upon which the clergy might prosecute all who had taken part in the baptism of two young people whose names had not been stricken from the Lutheran register. All the elders who were in any way associated with the event had returned home, except Elder Carl Kjar, of Salt Lake City. He is still laboring in the Bergen conference, presiding over the Haugesund branch. So, Elder Kjar was summoned to appear before a civil magistrate and was fined twenty kroner, with the alternative of serving a term of twelve days in jail as an ordinary prisoner, or four days on bread and water diet. To the surprise of the officers, he chose the latter. We subjoin Elder Kjar's report of the matter, which proves very interesting reading:

"I could not keep my seat when the priest said the 'Mormons' were not Christians, and didn't believe in Christ. I told him about my dear mother, who is now dead, taking me on her lap many times when I was only four or five years old, teaching me that Jesus was the Son of God, and about His atonement and that it was only through Him that we all could be saved. Addressing the pastor, I said: 'These lessons I'll never forget as long as I live, and let me tell you, pastor, that my mother was a 'Mormon' and that I was born over in Utah. Now don't you ever tell anybody that the Latter-day Saints don't teach Christ and Him crucified, for that is a falsehood.' He bowed his head as if he were ashamed. 'Why,' said I, 'I have never heard anything but that as long back as I can remember; if there is anybody who believes in Jesus, the Latter-day Saints do.' I continued my talk to him, and explained authority, and revelation, and priesthood, telling him about the restoration of the same, etc. He then looked at his watch and said it was time to go, but, before he went, I made him a present of 'The Fundamental Principles of the Gospel,' (by Apostle Orson Pratt), which he accepted and promised to read. He took me by the hand and thanked me. We parted after about forty minutes interview. When the elders previously visited this man he had in almost every case refused to take our tracts, but now he accepted a good book.

"After the priest had gone, the jailor and one of the policemen came down and wanted to know what the priest had said. I

preached to them for about fifteen minutes and then my friend, one of the judges, also came and wanted to know what the priest had said to me, and I had another conversation with him. After they left, a woman prisoner next to my cell, who had overheard my lecture to these officials of the prison, soon started to ask me questions concerning 'Mormonism.' But I did not explain very far before it was my bed time, according to the prison rules. After I was in bed, our conversation continued. She had a New Testament in her hands, and the light was on in her cell, as she was to be transported to Bergen on the 1 a.m. boat. So I lay in bed and told her where to read. She read aloud and I dictated to her, thus following through one principle after another, until the jailor came again. Our conversation lasted about two hours. She knows more about 'Mormonism' now, and she said it was her intention to investigate further, as soon as she could, and try to live a good life hereafter.

"The next morning while sitting looking at the prison walls, I noticed a small crack in the partition—the walls being double—and I could not resist the temptation to keep a former resolve. I folded up some tracts and a book and forced them through this crack to a certain prisoner, who had put me up to sending after the priest. I signalled to him first and he gladly received the tracts through on his side. I also gave the jailor two books, which he promised to read.

"Before making up my bed this last day, I put two small books under the pillow, hoping that they might do good to some one. Saturday afternoon I also had a good conversation through the wall with the lady cook for the prison, and she invited me to come and visit her after I got out again.

"Friday and Saturday were hungry days for me, as I had lost my appetite and had only eaten two slices of bread, but I drank quite a lot of water. Saturday evening at 8 p.m. sharp, I was released; went home to one of the saints, and ate a good hearty meal. Sunday night our little hall was so overcrowded that I think we will have to hire a larger one if it keeps on thus.

"My name has been in the newspapers and the whole affair explained in the *Haugesund Avis* on Saturday. The editor of that paper is a very good friend of the missionaries.

"Monday I made a revisit, or rather a 'first self invitation,' with an armful of books, to the prison. I asked permission to have an interview with the chief, and was shown into his office. He took me by the hand and I made a little speech to him, using the best language I could, and thanked him for his kindness and friendliness. He looked down at the floor and replied, 'Ingen Aarsag' (no cause). I then praised the force of men laboring under him; and especially did I praise the jailor for his zeal in performing his duty. He thanked me for the kind words I spoke about his men. I then took a 'Book of Mormon' out of my pocket and made him a pre-

sent of it. He took it hurriedly, looked over it, and then accepted it with a 'thank you,' and gave me his hand.

"I next made my friend, the judge No. 2, a present of the same book; he only asked to borrow it, but became very glad when I told him it was meant as a gift. He took me by the hand and thanked me. The other judge received 'A Voice of Warning,' and the jailor 'The Fundamental Principles of the Gospel,' and every policeman and even the officer who arrested me received some kind of a book. I gave out all the 'A Voice of Warning,' 'Orson Pratt's Works,' and 'Book of Mormon' I had, and it brought my bill nearly as high as the fine would have amounted to. Not one refused to accept my books, and all were polite as could be. I imagine that this is the first time the Haugesund prison officials have had any prisoner return, after serving sentence, to thank them for 'their kindness.'

"Monday afternoon, when Elder Terkelson visited the editor of the *Haugesund Avis*, he told him of my interview with the priest while I was locked up. The editor asked him if he could not get him the same book that the priest got, as he would like to read it. He got it at once. All whom I've talked with are on our side and we have gained many good friends through this occurrence. I feel very happy, and I never felt the Spirit of God in such a degree as when I was addressing that priest in the prison; it burned in my breast like fire, and I shall never forget that peaceful good feeling. The Lord was with me while in jail and I know that His guardian angels comforted me for I could feel their presence.

"I've learned many lessons through this experience. I love my Savior and the gospel better than ever before and appreciate the opportunity I have in being an ambassador of the same. I love my home in Zion, my dear loved ones there, my fellow-men, freedom and liberty. I feel I've done my duty and would be willing to go through the same ordeal if I could bring one honest soul into the fold of Christ. Yes, I'll be willing to die before I'll give up my work or deny my testimony that God has given me. I know it is the truth and I'm not here to do the will of man, but of my Father in heaven who sent me. I feel fine, dear president, and shall try and do as you say, 'fulfill an honorable mission.' I can't return unless I do. no, never! God help me, and you and all His servants, that we may prove faithful in discharging our duties."

As a matter of fact, the elders were not guilty of any participation in the infraction of even the technicality referred to in the Norwegian law, for one person who was baptized had given notice of withdrawal from the Lutheran church, and the other was a child of Latter-day Saint parents. However, Elder Kjar doesn't feel any resentment. He is, indeed, thankful that such an opportunity was given him of delivering the gospel message.

THE seed sown on the right day will come up at the right moment.

NEW LATTER-DAY SAINTS' CHAPEL AT MANCHESTER.

WEDNESDAY, April 20th, 1910, at 8 p.m., a special public meeting was held at 88 Clarendon Road, off High Street, C.-on-M., Manchester (Manchester conference), for the purpose of opening and dedicating our new hall.

In spite of the inclement weather, there were one hundred saints and friends from this and other branches present, who were comfortably seated in the large room and greatly enjoyed the spiritual and intellectual feast. President C. W. Penrose came over from Liverpool to be with us on the occasion.

The congregation sang, "We thank Thee, O God, for a Prophet." Prayer by Elder John E. Layne. Singing, the dedicatory hymn, "This House we Dedicate to Thee." President Larsen, in a few words, welcomed all to the new hall, and told how it had been acquired.

President Penrose then offered the dedicatory prayer, in which he dedicated the ground and building and all pertaining thereto to the Lord, and invoked the blessings of God on it and all who come to it, either to preach the gospel or to learn the will of the Lord.

Elder Nathan Done sang the sacred solo, "Sometime we'll understand."

President Penrose in a plain and forcible manner explained some of our duties and possibilities as Latter-day Saints, showed the difference between eternal life and eternal existence. Said all God's children would have an eternal dwelling place somewhere, but to become joint heirs with Jesus Christ in the celestial kingdom we would have to keep His commandments and exhibit a Christ-like spirit. The speaker showed the possibilities of eternal progress. There was an excellent spirit throughout the meeting and all felt amply repaid for coming.

Both saints and friends were well pleased with the new Church, and said it was a long-felt want fully realized. The building is of brick and contains three good-sized rooms and a cloak room. It is fitted up with gas and water and has other modern conveniences. It has ample back and front yards and is enclosed by a neat iron railing and hedge. It is located in a very quiet and respectable residential district. The address is 88 Clarendon Road, off High Street, C.-on-M., Manchester.

The final settlement was made and the deeds delivered just a few hours before the building was dedicated. We are thankful and happy and invite all our friends to come and worship with us.

LIFE is not made out of money, and friendship, and talents, and patronage, and family influences, and good chances, and good positions, and good health, and good nature; it is made out of faith, virtue, knowledge, temperance, patience, godliness, and kindness and love.—INNINGER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 28, 1910.

ECHOES OF PAST RUMORS.

Opponents of "Mormonism," clergymen and others, unable to meet the scriptural and reasonable arguments and testimonies in relation to the doctrines taught by the Elders of the Church of Jesus Christ of Latter-day Saints, are repeating the old, stale slanders concerning the Church and its leaders, and they succeed to some extent in exciting popular prejudice, and thus hedging up the way of the messengers of salvation who are sent forth to preach "the gospel of the kingdom" in the latter-days. They are dreadfully behind the times, or do not care for the ample evidences in existence of the falsity of the charges which they echo, in view of the developments of the past few years.

The congressional investigation into the accusations against Senator Reed Smoot of Utah, lasting for a period of nearly four years, went to the bottom of these slanders, which related more to the "Mormon" Church than to him personally, and the result, which confirmed him in his seat in the Senate of the United States, is regarded as a vindication of that Church, even greater than of the cause of the Senator from Utah. All those ancient bits of fiction which have been copied from book and pamphlet and newspaper article, and have been repeated from pulpit and press for nearly three-fourths of a century, were gone into pro and con, and their untruth and absurdity were demonstrated.

This included not only the personal libels against the Church Authorities, but the alleged atrocities popularly supposed to have been committed by the "Mormon" people, the Solomon Spaulding tale to account for the Book of Mormon, and the rest of it. Ministers of different sects combined to present those stories through able counsel before the committee, and more than a million women signed petitions in support of their ministers, all of them being personally ignorant of the facts in the case, but led by that most untrustworthy influence, Popular Opinion. Yet, in spite of the decision rendered and its endorsements by the very foremost and brightest men in the United States Senate, preachers and newspaper writers continue to rake up and repeat the old, mouldy and discredited anti-Mormon stories, and some of them

seem to think they are doing God service in their unworthy efforts.

Readers of the *Star* are acquainted with the recent disturbances at Cork, Ireland, when a public meeting was broken up by a mob of about two hundred and fifty wild and excited Irishmen, stirred up against two Latter-day Saint elders who were peacefully conducting religious services, the occasion of the disturbance being imflammatory reports circulated by the clergy. The elders, in order to meet those terrible tales, addressed a letter to the American consul at Queenstown, and asked him kindly to make a statement of his understanding on the conduct and outcome of the celebrated Smoot inquiry conducted by the Senate Committee on Privileges and Elections. He replied in a very courteous letter from which we are permitted to take the following:

"I am not familiar with the details of the trial and charge against Senator Smoot, but I recall that he was publicly challenged as unfit for a seat in the United States Senate because he was a leading advocate of the cause of the Latter-day Saints or "Mormons" as they are familiarly known, which sect it was charged not only advocated polygamy but openly practiced it. The trial I remember was a severe and searching test of the doctrines of the Mormon Church and at the conclusion, Senator Smoot, and I take it through him, the Church was acquitted of the charge of polygamy or teaching any such doctrine or practice, and Senator Smoot was honorably seated as senator from Utah.

I am yours very truly,

HENRY S. CULVER."

We publish this for the benefit of our friends as a sample of other communications that might be reproduced, showing the effects of the investigation herein referred to, and for the enlightenment of some of the virulent opponents of "Mormonism," who, if not "convinced against their will," may be led to see that there are two sides to this so-called "Mormon question," and learn the virtue of caution when making charges and repeating gossip about which they know nothing personally, and thus avoid the fate spoken of in holy writ which will befall those who love as well as those who make a lie. (Rev. 22:15.)

C. W. P.

FIGURATIVE YET LITERAL.

SEVERAL of our friends have requested us to explain a very simple passage of scripture, misunderstanding of which arises from their failure to perceive the figurative nature of many utterances of the prophets and apostles of old. The Apostle Paul, in his splendid argument on the literal "resurrection from the dead," contained in I. Cor. 15, uses a number of allegories. Among them

is this: "And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit." The words italicized are those inserted by the translators to make the sense complete.

The question asked is, who is the second Adam, The answer is, it is Jesus Christ. Adam was the first man of our race from whom all generations have sprung, so far as the physical body is concerned. He was made "a living soul" as described in the second chapter of Genesis. Our Savior was called by the Apostle Paul, the second or "last Adam," because He is at the head of the Regeneration, and is the "resurrection and the life," "For as in Adam all die, even so in Christ shall all be made alive" (verse 22). As we derive our physical being from Adam, so we obtain our spiritual and eternal life from the Redeemer. Adam was the first man in the natural generations; Christ is the first being raised from the dead, and through Him and by Him and of Him all the dead, as He declared, shall come forth from their graves, both the just and the unjust. Thus Paul calls Him the last Adam, using a figure of speech to illustrate the point he desired to present. The whole chapter should be read carefully, in order to reach a proper understanding of the theme of the writer.

Some of our friends are too literal in their renderings of ancient scripture. Prophecy will be literally fulfilled, without a doubt; that is to say, the event or events foretold will come to pass as predicted, but the language used by the Hebrew writers, being Oriental in its style, abounds in allegory and metaphor, like some of the sayings of the Savior; such as, "I am the door"; "I am the true vine, and my Father is the husbandman"; "Take, eat, this is my body"; "My flesh is meat indeed, and my blood is drink indeed"; etc. The meaning of these phrases is easily perceived, but when taken literally, they appear nonsense. The distinction between the literal and the figurative is readily discovered by the close and rational student. The so-called "spiritual interpretation" is but a fanciful and private interpretation, and is misleading.

The purpose and object of the inspired writers can be discovered by reading the entire thesis, or chapter of it that relates to some particular prediction, or doctrine, or instruction. Extracting single texts, as they are now divided, leads to confusion and division. Find out what the writer is endeavoring to convey, and it will be seen that it is something definite and literal, but sometimes illustrated by trope and figure and poetical expression. Allow for these, and there will be but little difficulty in arriving at the intention and meaning of holy writ.

C. W. P.

THERE is no royal road to anything. One thing at a time, all things in succession. That which grows fast, withers as rapidly: that which grows slowly, endures.—J. G. HOLLAND.

MINUTES OF SCOTTISH CONFERENCE.

THE annual conference was held in the South Side Masonic Temple, Glasgow, April 24th, 1910. There were present: President Charles W. Penrose of the European mission, Patriarch Alexander Leatham of Rexburg, Idaho, Elder Stayner Richards of the Newcastle conference, President A. Z. Richards and twenty-seven traveling elders of the Scottish conference.

The morning session commenced at 10:30, President Richards presiding. Singing, "Come listen to a Prophet's voice." Prayer was offered by Elder George G. Campbell. Singing, "We'll sing all hail to Jesus' name." Sacrament was administered by Elders James Brown and Andrew L. Rogers.

President Richards gave a hearty welcome to saints and visitors after which the statistical and labor reports were read by the clerk and approved.

Elder A. Christensen reported the Edinburgh branch as being in good condition, and that the saints and elders were working very harmoniously.

Elder Roland S. Eccles reported the Aberdeen branch as growing rapidly. Said the saints realize their true position and the position of the elders from Zion, and show that by their efforts to spread the truth.

Elder W. W. Buchanan reported the Dundee branch as flourishing and said the prospects for the future are very bright. A Sunday School has recently been organized.

Elder Lorenzo S. Burt said that in Paisley a branch had just been organized, and all the members were active. Harmony exists and the saints are assisting very much in spreading the truth.

Elder Richard Brown reported the Glasgow branch as progressing finely, and said much of the success in gaining converts is due to the energy of the saints, who work in harmony with the elders.

A quartet, "Nearer, still nearer to Thee," was rendered by Elders James A. McMurrin, William A. Budge, George E. Stoddard and George W. Teasdale.

President Penrose showed that doing the Lord's will and making it our will is the right spirit to obtain. Look for the good in people and let not their faults be stumbling blocks to us, but profit by their mistakes by not making them ourselves. The theory of evolution as adopted by modern philosophers was shown to be wrong. We are the sons and daughters of God, and the real evolution is personal development. Our aim is to become perfect and be crowned with celestial glory.

Singing. "How firm a foundation." Benediction by Elder Joseph S. Edward.

Afternoon session commenced at 2:15 by singing, "An Angel from on high." Prayer was offered by Elder W. S. Isgreen. The choir sang. "Think gently of the erring one."

President Richards presented the general and local Church authorities who were unanimously sustained.

President Penrose stated that President Richards would soon be released, and proposed that he go home with the confidence and blessing of the saints for the good work he had done in Scotland. Lorenzo S. Burt was announced as his successor. All the propositions were sustained by unanimous vote.

President Richards spoke of the joy and satisfaction he had experienced in his missionary labors. Said that the way the Lord tests people is to give them something to do and see if they will do it. He was thankful that he had been able to respond to such a call.

Elder Lorenzo S. Burt expressed his great surprise in being called to succeed President Richards, but was willing to accept the position with all his heart.

Elders W. W. Buchanan and J. H. Melville were honorably released to return home. Elder Joseph S. Edward addressed the conference on the duty of all people to accept truth when it comes to them. Said the way to learn whether the presidents of the Church have been prophets of God or not is to do the will of God as revealed through them, and He will reward them with a testimony of the truth.

The choir rendered the selection, "Glorious things are sung of Zion."

President Penrose explained the reason why the members of the Church of Jesus Christ of Latter-day Saints vote to sustain the authorities of the Church. Said those who do not take counsel from God's chosen servants are losing a blessing. The prophets of God have been rejected in all ages of the world by the majority of the people. Said we worship the God of Abraham, Isaac and Jacob, a personal and not an immaterial being. The gospel is to be preached to every individual either in or out of the body. Bore strong testimony to the truth and warned people to be wise and learn about the message the servants of the Lord are bearing.

Singing, "Earth with her ten thousand flowers." Benediction by Elder Willard Richards.

The evening session at 6:15 was largely attended by investigators and friends, the saints of the conference being well represented.

Singing, "The Spirit of God like a fire is burning." Prayer was offered by Elder Stayner Richards. The choir sang, "Down by the river's verdant side."

Elder Walter L. Wilson said that "Mormonism" gives a reason for all that is around us, and answers the questions which when unanswered lead many people into infidelity.

Patriarch Alexander Leatham expressed his thanks to God for his being a member of the Church of Jesus Christ of Latter-day Saints.

President Richards explained the necessity and value of strict obedience to the Lord's commandments.

The Elders' quartet rendered an excellent selection, entitled, "The sword of the Lord and of Gideon."

President Penrose explained that God is our Father and that as children we should obey Him. That He can hear even the silent prayers of our hearts, and to show how great the works of the Father are and how well He can control them all, quoted from the revelation wherein Enoch was shown God's creations. Our spirits are the children of God. and should be the masters of our bodies and not our bodies masters of our spirits. He quoted many passages of scripture to show our pre-existence, and having kept our first estate we have been sent on the earth to further prove and test us. The Lord has again given us the gospel in its fulness to assist us in keeping our present estate and to prepare us for a fulness of glory in the hereafter. Explained that the key to the knowledge of these things is obedience to the principles of the gospel, and that this is only the first step to salvation, because it is only those who endure to the end who shall be saved. Bore strong testimony that God had established His work in the last days. that Joseph Smith was a prophet of God and that when we go before the great throne we will find him among the martyrs for Christ.

Singing, "God be with you till we meet again." Benediction by Elder James Brown.

Saturday afternoon, April 23rd, President Penrose met with the elders at headquarters, where an excellent priesthood meeting was held.

WILLIAM A. BUDGE, Clerk of Conference.

FROM THE MISSION FIELD

Release and Departure.—Elder John J. Gillett of the British Mission was honorably released and sailed for home per s.s. *Arabic*. April 23rd, 1910.

Arrival.—Elder Joseph Nelson and his son of Salt Lake City arrived at Southampton per s.s. *St. Louis* on Monday, April 25th, 1910, and came to Liverpool on Tuesday. Brother Nelson is visiting Europe on business connected with Saltair, the famous bathing resort, of which he is one of the proprietors, and is well known in prominent business circles. We wish him a pleasant and prosperous visit.

Baptisms.—A baptismal service was held at the Victoria Baths. Nottingham (Nottingham conference), on Saturday, April 23rd. 1910. Appropriate remarks were made by Elders William W. Howard and Perry D. Peters. Seven persons were then baptised by Elder Charles R. Welling.

Two members were added to the Church by baptism at Belfast

(Irish conference), on April 20th, 1910, Elder William D. Head officiating.

A baptismal service was held at 40 Donegal Street Chambers, Belfast (Irish conference), April 23rd, 1910, when three converts were baptised by Elder A. H. Powell.

On April 24th, 1910, at the Corporation Baths, Hanley (Birmingham conference), ten people were baptised by Elders E. C. Sutton and George F. Grover. Three were from the Leek district and seven from Hanley.

Elder Delivers a Lecture.—One of the saints of Lancaster (Liverpool conference) writes: "The elders in the Lancaster branch are making a great many friends. On Sunday morning, April 17th, 1910, Elder George H. Lambert gave a lecture before the members of the Primrose Friends Adult School, which is run on undenominational lines. The subject was entitled, 'Christianity Anciently and Now,' and was handled in a very plain manner, taking up about twenty-five minutes. Discussion was allowed, and many questions were asked and answered. All who were present declared it to be the best Sunday morning they have had since the school was opened some six months ago, and expressed a desire that the elders would visit them often. We believe that much good can be done in this way. It was through the instrumentality of Elder Holmes Jowett who gave a paper on 'Inspiration,' the previous Sunday that we were asked to give our services. Arrangements are already being made for other lectures, and we hope that good may result from them.

Good News from Germany.—President Thomas E. Mckay has recently completed a tour of the conferences in the Swiss and German Mission, and in a letter to President Charles W. Penrose under date of April 4th, says in part: "We returned last night from a two months' visit through Germany. During that time we visited all the branches, held fifty-one public and fifteen Priesthood meetings and attended six Sunday Schools. The attendance at the meetings has been very good, especially when we take into consideration the fact that we have had, with one exception, no public advertisement. This exception was in Stettin. The elders there secured the "Turnhalle," distributed several hundred invitations and put an attractive notice in the paper. There were three hundred and fifty people in the meeting, over half of them being friends. We also had nearly that many present at our other meetings; and in most of them there were present almost as many friends as members. There were in all, seventeen hundred and thirty friends in attendance at the meetings. We held a series of Priesthood meetings, beginning Friday, March 18th, and closing at noon Sunday, March 20th, for the Leipzig conference elders, and the presidents and prospec-

tive presidents of the other conferences. The elders are all feeling well and gave excellent reports, and we feel that our coming together will result in much good to our mission. * * * We also called, while in Berlin, upon the Police President, Herr von Jajow, and explained matters to him. A card furnished by Ambassador Hill was my passport, and with it I had no trouble in getting a hearing. He received me very kindly and thanked me for the information I had given him. We also made a like visit to the police authorities in Dresden and in Leipzig. Our elders are doing all they can to allay prejudice and correct the false impressions that have been made about our people, and they are certainly succeeding."

Successful Socials.—A surprise was given to the saints and missionaries of the Dundee branch (Scottish conference) when so many of their friends joined them in a splendid social given on Thursday evening, April 20th, 1910, in honor of Elder W. W. Buchanan, who is being transferred to the Glasgow branch. A beautifully bound copy of Burn's Poetical Works was presented to the missionary. The hall was over-crowded, and all seemed satisfied with the nature of the gathering.

Saturday, April 16th, 1910, the Relief Society of the Blackburn branch (Liverpool conference), gave a social to show their love and respect to Elder Earl Jackman, who expects to return soon to his home at Levan, Utah. His hurried return is on account of sickness at home. A very pleasant evening was spent. Elder Jackman was presented with nice tokens of remembrance from the saints of this branch.

On April 25th, an enjoyable social was held in the meeting room at Preston (Liverpool conference), in honor of Elder John M. Bernhisel, Jr., who has been presiding elder of the Preston branch for some months past, and who is to return home shortly. Conference President E. H. Williams presided, and a pleasing and entertaining program was rendered by the saints, elders and friends present. The Preston saints presented Elder Bernhisel a handsome carving set as a small token of good-will.

A farewell testimonial was given in honor of Elder T. H. Morrison and wife, Wednesday, April 13th, 1910. A large number of saints and friends were present and all had a very enjoyable time. After the entertainment Elder Morrison and wife were presented a beautiful present in token of the love and esteem of their many friends. Elder Morrison has labored in Leeds (Leeds conference) for the past six months, and was called home on account of his father's death.

A social entertainment was held in the Temperance Hall, Loughborough branch (Nottingham conference), April 23rd, 1910. There were about seventy-five saints and friends present, and many expressed their appreciation of the interesting program. Special

mention is made of the solos rendered by Miss Lillie Oliver; also the delicious refreshments which were furnished by the saints and friends. About fourteen shillings were realized, which will go to the Sunday School fund.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIII.—PAUL'S SECOND MISSIONARY JOURNEY.—The Missionary Field Divided.

Texts: Acts 15: 36—46; 16: 1—12

I. THE DISCUSSION BETWEEN PAUL AND BARNABAS.

1. The suggestion to visit the churches.
2. Barnabas' desire to take his nephew John Mark.
3. Paul's objections. See Col. 4: 10.
4. The warm contention.
5. The settlement, compromise. (a) Barnabas and Mark to Cyprus. (b) Paul and Silas to Syria and Cilicia.

II. WITH PAUL AND SILAS.

1. At Lystra. (a) Timotheus.
   (1.) When converted.
   (2) His father a Greek.
   (3) His mother a Jewess.
   (4) His early training.
      1. "From a child knew the scriptures."
   (5.) His faithfulness.
   (6.) His call to join Paul and Silas.
5. Visiting the churches. (a) Giving the decree.
   (1) (See decision at Jerusalem.)
3. In Phrygia and Galatia. (a) Probably established branches.
4. Divinely appointed to Macedonia. (a) Joined here by Luke, the historian. (b) Towns visited.

III. COMPARISON WITH MODERN MISSIONARY WORK IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.